'entirely an illusion or a complete error of the
Ignorance; this too has its validity for spiritual
experience. For these primary aspects of the
Absolute are fundamental spiritual determinates or
indeterminates answering at this spiritual end or
beginning to the general determinates or generic
indeterminates of the material end or inconscient
beginning of the descending and ascending Mani-
.festation. Those that seem to us negative carry in
them the freedom of the Infinite from limitation
by its own determinations; their realisation dis-
engages the spirit within, liberates us and enables
us to participate in this supremacy: thus, when
•once we pass into or through the experience of
immutable self, we are no longer bound and limited
in the inner status of our being by the determina-
tions and creations of Nature. **On** the other, the
•dynamic side, this original freedom enables the
'Consciousness to create a world of determinations
without being bound by it: it enables it also to
withdraw from what it has created and re-create in
.a higher truth-formula. It is on this freedom that
is based the spirit's power of infinite variation of
the truth-possibilities of existence and

also its
r capacity to create, without tying itself to its workings,
.any and every form of Necessity or system of
order: the individual being too by experience of
these negating absolutes can participate in that
dynamic liberty, can pass from one order of self-
formulation to a higher order. At the stage when
.from the mental it has to move towards its supra-